

ne Chaplain

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Also:

- NEWS AND VIEWS • QUOTES • ILLUSTRATIONS
HUMOR • FROM OUR MAILBAG • PHOTOS
THEY SAID IT! • PERSONALS • FINALLY, BRETHREN

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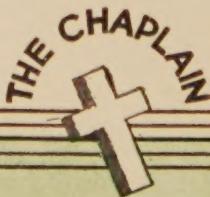
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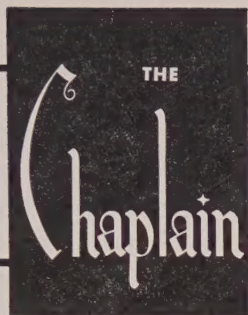
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- God's act of creation did not stop with the first seven days; he kept on working

The Eighth Day of Creation

By CHAPLAIN CLIFFORD M. DRURY, USNR

(Resuming duty August 1st at San Francisco Theological Seminary)

THE Bible opens with the profound statement: "In the beginning God . . ." Before there was any creation, God was. He existed apart from time, space and all material things. He was the all sufficient first cause for everything that came to be. Before there was a beginning, there was God, the Eternal Father.

The events of the first six days of creation are summarized in the first chapter of Genesis. Briefly the main acts of creation may be listed as follows: (1) Light was separated from darkness; (2) the firmament was separated from the waters; (3) dry land appeared; (4) the sun, moon and stars were placed in the heavens; (5) fish and birds were created; and (6) animals were made, and finally man appeared.

The Hebrew word translated "day" is also rendered "time." The word could be read "era." The idea of a twenty-four hour day is foreign to the account for the sun did not appear until the fourth "day" of creation. How, then, could there have been a twenty-four-hour day before that time? As far as the Scriptures are concerned, there is nothing to contradict the conception that God worked through long



eras of time in creating the universe. This is the teaching of scientists who talk about geologic ages in their descriptions of creation.

The fact that God worked gradually and even leisurely through immense periods of time does not detract from the wonder and miracle of creation. No scientist or philosopher can ever go beyond that sublime statement: "In the beginning God created the heavens and earth."

I

Both science and the Bible agree that man appeared last. The universe was ages old when he walked forth upon the stage. He was the crown of creation; the object of which all else was made. He was unique. There was no other creature like him, for he was made in the image of his Creator. This was not a physical but a spiritual likeness. Man was God-like in that he had a conscience and personality. He had a soul which wore a body as a garment even as the body itself might wear a cloak.

The idea of personality includes at least two tremendous concepts, self-determination and :

consciousness. By means of the first, man could rise above the instincts of a beast and even go contrary to them. All the rest of animate creation was hedged in by strict and unalterable laws. Man was an exception. He could for the sake of an ideal defy the most basic instincts. While his freedom was limited, he did have a certain liberty of action.

The second quality, self-consciousness, involves the power of reflective thought. "I know that I am I." A little child is inclined to think and speak of himself in the third person. It is a great day in his development when he is aware of "I." Kant once remarked: "I am greater than the mountain, for though the mountain fall and crush me, it would not know what it had done while I would know that I was being crushed."

II

The very fact that man has personality with these qualities of self-determination and self-consciousness is positive evidence that God has personality. The Creator must always be bigger than that which he creates. The painter is never able to paint all that he feels or sees. The musician can never pour all of his soul out in his music. So it is with all artists and workmen. God, the Creator, is bigger than any part or the sum of all parts of his universe. If man has personality, then God must also have personality. The qualities of the divine which man has are but a shadow of those same qualities which exist in perfection in God.

In the sixth day of creation, God

made man in his image. We can say it reverently—God was lonely; he could not have fellowship with inanimate creation; he could not have fellowship with the birds or beasts. He needed a creature endowed with some of his qualities. So he made man. We do well to remember that one of the primary purposes of the creation of man was that of *fellowship*. The great Augustine recognized this when he wrote: "Our souls, O God, came from Thee and they find no rest until their rest in Thee." There is a spiritual counterpart of the gregarious instinct which draws us into fellowship with our Creator.

We do well to magnify the high estate of man, for here is the basis of that which is enduring in human as well as divine society. Here are the foundations of democracy. Whenever the conception of the sacredness of human personality is debased, human slavery begins. Dictators scoff at the Christian conception of the eternal worth of every individual soul. Hitler claimed that conscience was a Jewish invention. In contrast note how Jesus emphasized the priceless value of each soul: "Woe unto him who would cause a child to stumble. . . . What price can a man give in exchange for his immortal soul?"

Whenever the gospel has been preached, the high estate of man has been emphasized. Man was created to have fellowship with his Creator.

"And he rested on the seventh day from all his work which he had made." The seventh day was brought to a tragic close when man sinned in his Garden of Eden thereby severing the basis for that full

fellowship for which he had been created.

Then began the eighth day of creation in which we are now living. The first few verses of the Bible, which tell of the first seven days, are but the introduction for that remaining part of the sacred record which describes the events of the eighth day.

III

Why should we ever think of God in a perpetual Sabbath's day or rest? He did not separate himself from his universe as a man might wind a clock and place it on a shelf. God, by the limits self-imposed, could not make man be good. Man had a part in his own salvation. Therefore, in this eighth day of creation, man became a co-worker, a partner, with God in the reclaiming of the Garden of Eden. This day began when man from the depths to which he had fallen, started with the help of God the long climb back.

The Old Testament relates some of the history of the early hours of this eighth day. God sent prophets, wise men, judges, inspired leaders, and even at times heavenly messengers to guide and to help men up to a higher level. Progress was distressingly slow.

Finally, in the fulness of time, God sent forth his own Son. He injected himself into the current of human history, to do for man what man could not do for himself. The ideal and hope of the eighth day was set forth by Jesus in that great prayer taught to his disciples: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

Let us remember that a "day" in the Genesis story represented an era. God worked through long periods of time. Since all evidence points to the fact that man is but a newcomer, therefore, we are in the early dawn of the eighth day. God is wonderfully patient. If at times we become discouraged because of apparent moral retrogression of the war years, let us be comforted with the assurance that God is still Lord of creation.

In our limited view we might feel that morally man is degenerating. Possibly for a time the whole human race has slipped back. Yet when the events of the past few years are measured in the sweep of milleniums, the present loss of goodness will appear as temporary. We may be in the trough of a wave, but the wave itself is on an irresistible rising tide.

IV

The grounds for this faith in the ultimate victory of righteousness over unrighteousness are fourfold.

(1) *The Nature of God*: It is inconceivable to believe that God would allow the final purpose of creation to be defeated through the rebellion of any one or combination of his creatures. The selfishness of man may delay but it certainly cannot defeat the designs of Providence.

The great psychologist, William James, once illustrated this point with a story. He pictured two men, an expert and an amateur, sitting down to a game of chess. Within a dozen or so possible moves, the amateur could start the game. While the expert might not know

with absolute certainty which move the amateur would take, he knew that the element of freedom of choice would narrow as the game grew to a close. There was no doubt from the beginning who would win the game.

So it is with God and man. By his own self-imposed limitations, God has permitted man a limited degree of freedom. Within these limited confines, like the amateur in the chess game, man may make the wrong move. Should there ever be any doubt as to who will eventually win the game?

(2) *The Fact of Christ*: After all other means to redeem man had failed, God took one more great step to save these creatures made in his image. He sent Christ into the world. Frequently at patriotic and memorial services when we pay tribute to the dead, we hear the call for rededication to those great ideals for which so many died. In appreciation for the supreme sacrifices so many paid, we determine that the fruits of the victory shall not be lost. By analogy can we not reason a like determination in the mind of God? This redemption won by so great a cost, that of the sacrifice on Calvary, shall not be in vain.

(3) *The Root of Goodness in Human Nature*: We often hear the term, original sin. Let us remember that righteousness is more original than sin. If life is like a checkerboard, then the black has been superimposed on the white and not the white on the black. In the long run, the majority of human beings prefer the decent things of life to those which are ugly and false. For a time, villains and ty-

rants may have their way, but the day surely comes when they go down like a Hitler or a Mussolini. The vast majority of human beings find their greatest satisfaction in the good, the true and the beautiful. The triumph of wickedness is ephemeral; that of righteousness is eternal.

(4) *The Progress Already Made*: Let us remember that man works with God in this eighth day of creation. He has been called into partnership for the creation of a more perfect society.

V

Already marvellous material progress has been made in this eighth day of creation. There is one area in which the need for results is imperative, and that is in the social realm. We have mastered things; we have released tremendous power; we have created beauty in art, literature, and music; but we have failed in human relationships.

Yet, we are not to be discouraged. God is working with us. Our goal is the Kingdom of God upon earth, a New Testament version of the Old Testament Garden of Eden. God is still sovereign. He will not permit the final purpose of creation to be defeated. Let us take heart. God is wonderfully patient and the eighth day is still young. Measured by the length of the other days of creation, the early dawn of the morning sun is but tinting the eastern sky.

The time shall surely come when this day also will draw to a close, and God will look back upon the work of the day and call it good.

THEY SAID IT!

• An apt quotation is oft as good as an original remark

"Typically American" is a loose term and gets looser every day.

—Gamaliel Bradford

Let Christians do business one year on gospel principles. It would shake the world!

—Charles G. Finney

No preacher should ever feel bad if he sees someone asleep in his congregation, for when he puts a man to sleep he has bestowed one of God's best gifts upon him.

—Clarence E. Macartney

They that give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.

—Franklin

Take my word for it, it is not prudent as a rule to trust yourself to any man who tells you that he does not believe in a God or in a future life after death.

—Sir Robert Peel

Let your Sabbath go, and with it will go your Bible, and after that your liberty. I would like to see the much-scoffed-at old Puritan Sabbath come back again.

—Talmage

One of the soundest truths that the war has impressed upon us is the importance of religion.

—Thomas E. Dewey

Those should be best loved who have contributed most to the elevation of human life.

—Albert Einstein

I will let no man drag me down so low as to make me hate him.

—Booker T. Washington

Religion if it is real is volcanic liquid fire. When it cools, we gather bits of lava and put them under glass to be treasured or admired.

—Allan A. Hunt

I have never heard anything about the resolutions of the apostles, but a great deal about their acts.

—Horace Mann

Faith is not the ability to believe something in spite of the evidence; it is the willingness to do something in spite of the consequences.

—Sherwood Eddy

Sanctified afflictions are spiritual promotions.

—Matthew Henry

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.

—John Sutherland Bonnell

It is axiomatic that the foreign policy of the United States, like that of any other nation, should be based on enlightened selfishness.

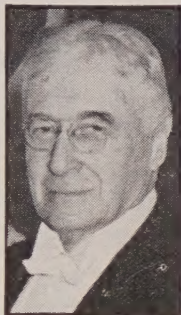
—Sumner Welles

The sum of the whole matter is this: that our civilization cannot survive materially unless it can be saved only by becoming permeated by the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

—Woodrow Wilson

A Choice: the Quick or the Dead

By BERNARD M. BARUCH



WE are here to make a choice between the quick and the dead. That is our business.

Behind the black portent of the new atomic age lies a hope which is seized upon with faith, and we work our salvation. If we fail, then we have damned every man to be the slave of fear. Let us

not deceive ourselves: We must elect world peace or world destruction.

Science has torn from nature a secret so vast in its potentialities that our minds cower from the terror it creates. Yet terror is not enough to inhibit the use of the atomic bomb. The terror created by weapons has never stopped man from employing them. For each new weapon a defense has been produced, in time. But now we face a condition in which adequate defense does not exist.

Science, which gave us this dread power, shows that it can be made a giant help to humanity, but science does not show us how to prevent its baleful use. So we have been appointed to obviate that peril by finding a meeting of the minds and the hearts of our peoples. Only in the will of mankind lies the answer.

It is to express this will and

make it effective that we have been assembled. We must provide the mechanism to assure that atomic energy is used for peaceful purposes and preclude its use in war. To that end, we must provide immediate, swift and sure punishment of those who violate the agreements that

are reached by the nations. Penalization is essential if peace is to be more than a feverish interlude between wars. And, too, the United Nations can prescribe individual responsibility and punishment on the principles applied at Nuremberg by the Union of Soviet Socialist Republics, the United Kingdom, France and the United States—a formula certain to benefit the world's future.

In this crisis we represent not only our governments but, in a larger way, we represent the peoples of the world. We must remember that the peoples do not belong to the governments, but that the governments belong to the peoples. We must answer their demands; we must answer the world's longing for peace and security.

In that desire the United States shares ardently and hopefully. The search of science for the absolute

weapon has reached fruition in this country. But she stands ready to proscribe and destroy this instrument—to lift its use from death to life—if the world will join in a pact to that end.

In our success lies the promise of a new life, freed from the heart-stopping fears that now beset the world. The beginning of victory for the great ideals for which millions have bled and died lies in building a workable plan. Now we approach fulfillment of the aspirations of mankind. At the end of the road lies the fairer, better, surer life we crave and mean to have.

I

Only by a lasting peace are liberties and democracies strengthened and deepened. War is their enemy. And it will not do to believe that any of us can escape war's devastation. Victor, vanquished and neutrals alike are affected physically, economically and morally.

Against the degradation of war we can erect a safeguard. That is the guerdon for which we reach. Within the scope of the formula we outline here, there will be found, to those who seek it, the essential elements of our purpose. Others will see only emptiness. Each of us carries his own mirror in which is reflected hope—or determined desperation—courage or cowardice.

There is famine throughout the world today. It starves men's bodies. But there is a greater famine—the hunger of men's spirit. That starvation can be cured by the conquest of fear, and the substitution of hope, from which springs faith—

faith in each other; faith that we want to work together toward salvation; and determination that those who threaten the peace and safety shall be punished.

The peoples of these democracies gathered here have a particular concern with our answer, for their peoples hate war. They will have a heavy exaction to make of those who fail to provide an escape. They are not afraid of an internationalism that protects; they are unwilling to be fobbed off by mouthing about narrow sovereignty, which is today's phrase for yesterday's isolation.

The basis of a sound foreign policy, in this new age, for all the nations here gathered, is that: anything that happens, no matter where or how, which menaces the peace of the world, or the economic stability, concerns each and all of us.

That, roughly, may be said to be the central theme of the United Nations. It is with that thought we begin consideration of the most important subject that can engage mankind—life itself.

Let there be no quibbling about the duty and the responsibility of this group and of the Governments we represent. . . .

The United States proposes the creation of an International Atomic Development Authority, to which should be entrusted all phases of the development and use of atomic energy, starting with the raw material and including:

(1) Managerial control or ownership of all atomic energy activities potentially dangerous to world security.

(2) Power to control, inspect and

license all other atomic activities.

(3) The duty of fostering the beneficial uses of atomic energy.

(4) Research and development responsibilities of an affirmative character intended to put the Authority in the forefront of atomic knowledge and thus to enable it to comprehend, and therefore to detect, misuse of atomic energy. To be effective, the Authority must itself be the world's leader in the field of atomic knowledge and development and thus supplement its legal authority with the great power inherent in possession of leadership in knowledge. . . .

II

When an adequate system for control of atomic energy, including the renunciation of the bomb as a weapon, has been agreed upon and put into effective operation and sound punishments set up for violations of the rules of control which are to be stigmatized as international crimes, we propose that:

(1) Manufacture of atomic bombs shall stop,

(2) Existing bombs shall be disposed of pursuant to the terms of the treaty, and

(3) The Authority shall be in possession of full information as to the know-how for the production of atomic energy.

Let me repeat, so as to avoid misunderstanding: My country is ready to make its full contribution toward the end we seek, subject, of course, to our constitutional processes, and to an adequate system of control becoming fully effective, as we finally work it out.

Now as to violations: in the agreement, penalties of as serious a nature as the nations may wish and as immediate and certain in their execution as possible, should be fixed for:

(1) Illegal possession or use of an atomic bomb;

(2) Illegal possession, or separation, of atomic material suitable for use in an atomic bomb;

(3) Seizure of any plant or other property belonging to or licensed by the Authority;

(4) Willful interference with the activities of the Authority;

(5) Creation or operation of dangerous projects in a manner contrary to, or in the absence of, a license granted by the international control body.

III

It would be a deception, to which I am unwilling to lend myself, were I not to say to you, and to our peoples, that the matter of punishment lies at the very heart of our present security system. It might as well be admitted, here and now, that the subject goes straight to the veto power contained in the Charter of the United Nations so far as it relates to the field of atomic energy. The Charter permits penalization only by concurrence of each of the five great powers—Union of Soviet Socialist Republics, the United Kingdom, China, France and the United States.

I want to make very plain that I am concerned here with the veto power only as it affects this particular problem. There must be no veto to protect those who violate their solemn agreements not to de-



Dr. Joseph C. Hazen

THE General Commission owes a great debt to Dr. Joseph C. Hazen, who has served so effectively as Acting Director since January, 1946. For many years Dr. Hazen has been a tower of strength as a member of the Executive Committee. When Bishop Lee resigned as Director to return to the Orient, the Commission faced a critical emergency. In this situation the Executive Committee turned to Dr. Hazen who unselfishly accepted the position of Acting Director. This necessitated frequent trips to Washington and was in addition to his usual responsibilities in his own Communion.

In this period, Dr. Hazen showed great qualities of poise, judgment and of leadership. He not only carried on the work, but built strong foundations for the future.

Both the General Commission and the Executive Committee have voted expressions of appreciation. I am happy to add this word of affection and of thanks for all that Dr. Hazen has done for the Commission.

—BISHOP HENRY K. SHERRILL

velop or use atomic energy for destructive purposes.

The bomb does not wait upon debate. To delay may be to die. The time between violation and preventive action or punishment would be all too short for extended discussion as to the course to be followed.

As matters now stand, several years may be necessary for another country to produce a bomb *de novo*. However, once the basic information is generally known and the Authority has established producing plants for peaceful purposes in the several countries, an illegal seizure of such a plant might permit a malevolent nation to produce a bomb in twelve months, and if preceded by secret preparation and necessary facilities perhaps even in a much shorter time.

The time required—the advance warning given of the possible use of a bomb—can only be generally estimated, but obviously will depend upon many factors, including the success with which the Authority has been able to introduce elements of safety in the design of its plants and the degree to which illegal and secret preparation for the military use of atomic energy will have been eliminated. Presumably no nation would think of starting a war with only one bomb.

This shows how imperative speed is in detecting and penalizing violations.

The process of prevention and penalization—a problem of profound statecraft—is, as I read it, implicit in the Moscow statement signed by the Union of Soviet Socialist Republics, the United States and the United Kingdom a few

Months ago. But before a country is ready to relinquish any winning weapons, it must have more than words to reassure it. It must have a guarantee of safety, not only against the offenders in the atomic area, but against the illegal users of other weapons—bacteriological, biological, gas—perhaps—why not?—against war itself.

In the elimination of war lies our solution, for only then will nations cease to compete with one another in the production and use of dread "secret" weapons which are evaluated solely by their capacity to kill. This devilish program takes us back not merely to the Dark Ages, but from cosmos to chaos. If we succeed in finding a suitable way to control atomic weapons, it is reasonable to hope that we may also preclude the use of other weapons adaptable to mass destruction. When a man learns to say "A" he can, if he chooses, learn the other letters of the alphabet, too.

Let this be anchored in our minds:

Peace is never long preserved by weight of metal or by an armament race. Peace can be made tranquil and secure only by understanding and agreement fortified by sanctions. We must embrace international cooperation or international disintegration.

Science has taught us how to put the atom to work. But to make it work for good instead of for evil lies in the domain dealing with the principles of human duty. We are now facing a problem more of ethics than of physics.

The solution will require apparent sacrifice in pride and in



Dr. Jacob S. Payton

DURING the war days I was often in the office of the General Commission on Army and Navy Chaplains. It was a place bustling with activity. It was a business establishment with personality. Contributing to the wholesome atmosphere was Dr. Jacob S. Payton. He radiated power and enthusiasm. One felt immediately his friendship and his sympathetic interest.

Dr. Payton has been an important figure in Washington for many years. When he went with the General Commission, he took into that work his many gifts.

Under his leadership as Associate Editor, and as Acting Editor, *THE CHAPLAIN* became a dynamic publication and helped to weld Protestant chaplains and churches together. As a public relations man, he did enormous good for the Protestant churches and their chaplains.

As long as we remember the General Commission during World War II, we shall remember the Assistant Director, Dr. Payton, and be thankful for his service.

—SETH R. BROOKS

position, but better pain as the price of peace than death as the price of war. . . .

All of us are consecrated to making an end of gloom and hopelessness. It will not be an easy job. The way is long and thorny, but supremely worth traveling. All of us want to stand erect, with our faces to the sun, instead of being forced to burrow into the earth, like rats.

The pattern of salvation must be worked out by all for all.

The light at the end of the tunnel is dim, but our path seems to grow brighter as we actually begin our journey. We cannot yet light the way to the end. However, we hope the suggestions of my Government will be illuminating.

Let us keep in mind the exhortation of Abraham Lincoln, whose words, uttered at a moment

of shattering national peril, form a complete text for our deliberation. I quote, paraphrasing slightly:

"We cannot escape history. We of this meeting will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we are passing will light us down in honor or dishonor to the latest generation.

"We say we are for peace. The world will not forget that we say this. We know how to save peace. The world knows that we do. We even we here, hold the power and have the responsibility.

"We shall nobly save, or meanly lose, the last, best hope of earth. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud."



Two Illustrations

⊙ PAUL SPEAKS of having "a zeal of God, but not according to knowledge." Perhaps today he would term it narrowness. This is illustrated in *Recollections of a Life Time* by S. G. Goodrich. He tells of one Granther Baldwin who on fast days made his cattle go without food as well as himself, and of another deacon who refused to take out fire insurance declaring that if the Lord wished to burn down his house or barn, he would submit without a murmur.

⊙ ONCE A MINISTER was asked to prepare a funeral sermon for delivery when an Indian found guilty of murder ascended the gallows. In the meantime the judge stayed the execution, but having the sermon on hand, and regarding it as too valuable to be wasted, the minister preached it to a respectable congregation in the Western Reserve, prefacing it with the statement that he hoped "it might be found appropriate to the occasion." No other sermon was ever so long remembered by that congregation nor with so much discredit to a preacher. Ill-suited sermons are still an abomination.

The need of religion among men is as basic and universal as the need of food

Chaplains' Peacetime Parish

By CHAPLAIN WILLIAM N. THOMAS

(Chief of Chaplains, U. S. Navy)

CHAPLAINS who served in the Navy during years of war have an experience that will ever be a part of their personal and professional lives. They volunteered their services under circumstances that appealed to all men of high patriotism. They felt the need of millions of young men for the guidance and strength offered by religion. They performed their duties in the unhappy environment of destruction and death, accepting the dangers of war in the spirit of men who forget the cost when their country's life is at stake.

There was an urgency, a national atmosphere of sacrifice, and a momentum of marching men that made adventurous and valiant clergymen long to be free from pulpits at home for harder fields and greater needs.

Now the chaplaincy of the peacetime Navy represents a different parish. There is not the thrill of putting one's life against the destroyers of civilization. Physical courage is not a part of the daily routine. No longer are men going to firing lines from which some of them will not return. Has the bigness and imperativeness of the chaplain's service gone with the order: "Cease firing"? Has the peacetime chaplain's parish shriveled to a mediocre challenge that can be met by lesser men?



Let us begin our answers to these questions by calling attention to the fact that the chaplain is a specialist. His specialty is religion. The need of religion is as basic and universal as the need of food. Men may live without religion when they cannot exist without food, but religion is concerned with the highest culture known to man—the culture of the soul. That culture creates worthy motives, determines life's direction, and stabilizes human actions.

The chaplain's work is to help men possess the values of religion. These values are not altered by circumstances or conditions, nor affected by the changes of time.

Then the chaplain, in peace and in war, has the same purpose. His quest is for an opportunity to attain that purpose as far as is possible. His question is: What are the opportunities in the Navy during years of peace? These opportunities are set by the conditions under which he works and the human material available to him.

In peacetime the physical environment in which he goes about his work is much more adaptable to the accomplishment of his mission. The stress and strains of war are absent, ships are not stripped for action with the bare necessities of living left, there is not the necessity for every-

thing else being abandoned for the task at hand, and though there are no beautiful buildings with stained glass windows on board ship, there is room for rigging church.

The chaplain lives close to the members of his parish. He knows his shipmates intimately. The order of life, in which discipline has a prominent role, furnishes a pattern of living with which the great moral virtues of religion are congenial. The example of his own life, which can be more convincing than anything he says, is a daily sermon that cannot be escaped by those with whom he serves.

Then, more important than anything else is the splendid human material with which he works. The peacetime Navy is a training organization. It is made up of young men who have voluntarily enlisted in the Navy. They are where they want to be and most of them are ambitious to better themselves and be prepared for larger things when they have finished their enlistment.

These young men are responsive and susceptible to advice and counsel that will make them stronger and more efficient. Their aspirations, ideals, and

moral standards are subjected to the bad as well as the good, as they are tested on the strange streets of the ports in whose harbors their ships anchor. They miss the restraints and encouragement of home and the communities where they are known and respected. They need the support the chaplains can give, not only to assist them in attaining their goals but in helping them to steer clear of the rocks and shoals that would defeat every high resolve they have made for successful manhood.

The chaplain has the privilege of bringing into the lives of young men faith in a power greater than themselves. Where that faith has never existed the chaplains may be a missionary, pioneering as truly and as gloriously as any missionary who has consecrated his life to some foreign field. Where the fires of faith have been kindled and nurtured in the home, the chaplain has the matchless opportunity of strengthening them. His reward is the most satisfying compensation any man of God could covet—the gratitude and affection of young men whom he has shown a higher road to happiness and success.

THE HEAVY BOMBER had scored direct hits on a synthetic oil plant when it was blasted by intense flak which knocked out two engines, the radio transmitters and the fluxgate compass. While the crippled plane struggled along at 115 miles an hour, steadily losing altitude, the navigator was working his DR knowledge overtime. He turned to a gunner near by to ask him to be on the lookout for landmarks when the cloud base broke but to the navigator's amazement the gunner appeared to be asleep.

"Hey, Joe, wake up. How could you sleep at a time like this?"

The gunner looked up, blinking. "Oh, I wasn't sleeping, sir, I was praying."

—From "AIR FORCE"

What clergyman, true to his calling, ever
asked for or expected an easy job?

Peacetime Challenges

By CHAPLAIN LUTHER D. MILLER

(Chief of Chaplains, U. S. Army)

THERE are some purely personal advantages to the peacetime chaplaincy. The financial compensation is, comparatively speaking, good. The opportunity of travel in our own country as well as foreign lands with one's family is an educational experience that few clergymen in civilian life can afford in time or money. Who can estimate the growth of spiritual stature and breadth of vision of the man who has been in intimate contact with men of all faiths and with those of no admitted faith at all? Because these advantages are personal, it does not follow that they are unworthy. To seek just compensation for work performed and constructive experience is laudable. However, the clergyman, by the very nature of his calling, is not primarily interested in seeking his own gain. His main concern is to find an area of human life in which to function; religious leadership for which he has prepared himself does not function in a vacuum. Some are called to serve an individual church, some in positions of executive responsibility in a particular church organization, while others go to the mission field. Wherever there are people, the use of religion must be represented and nurtured; especially where these people are in the impressionable and



formative years of life.

The area of life which is my primary concern and responsibility, that of the military chaplaincy, has in the past not been considered as a major field of endeavor by religious bodies. World War II has brought a tremendous change in this regard, both by a recognition of the tremendous value of the chaplain to the armed services, and by an awakening on the part of clergymen to the tremendous possibilities for good that are latent in the opportunity to serve young men in uniform.

A New Field of Service: For the next few years it is expected that at least a million men will be in our Army. When you add to this the adult and minor dependents you have what amounts to a whole new area of peacetime religious endeavor. The huge proportions of the task to be accomplished, and the supreme importance of this task and its resultant character formation, make the challenge not unlike a modern "Macedonian call." A host of witnesses, including Commanding Officers, religious leaders, soldiers and parents of soldiers who know from personal experience the work of the chaplains during the war, bear testimony to the truth of this statement. The purpose

of this article is to present this challenge in its various aspects.

Denominational Responsibility: Every chaplain is endorsed by his particular religious body and is therefore a representative of that group in the Armed Forces. We point with pride to the fine spirit of cooperation that has been exemplified by all faiths during the war period, but recognize the existence of historical matters of faith and order which makes each group unique in its contribution to the religious life of the Army. It is with legitimate pride that each religious body views the outstanding contributions of its individual representatives. Since all chaplains have the obligation of providing religious consolation and nurture for all, it is in the interest of all groups that each group give of its best to the service.

Since chaplains are brought into the Army on a percentage basis of religious preference throughout the country, it is in the interest of each religious body that its uniqueness be represented in the Army as a whole, and that its adherents be properly served in individual cases. To me this is an irresistible challenge to the young clergyman of sincere faith. Here is a large area of life numbered in tens of thousands. Among them are my peculiar people who need me and the particular ministry that I am able to give. Among them are other peculiar peoples who will know of mine only as I can properly represent it. If I do not answer this need it may not be met.

Patriotic Duty: Because the word "patriotism" has been used to cover so many evils as well as virtues it has lost much of its meaning. But in its

finest and truest sense, "patriotism" has always meant that quality in men that drives them to sacrificial endeavors so that their country may be internally vigorous and powerful; and that in the world at large she may defend and promote those standards essential to life's highest values. Our nation has a task to accomplish stupendous in proportions, and far-reaching in consequence, that human resources alone will never suffice. The true patriot cannot but be drawn to the challenge of his country's call. The use of his talents, whatever they may be, must be dedicated to the fulfilling of the destiny to which an all-wise Providence has called her.

In all of this fulfillment the United States Army has been assigned a part. The Army is not an entity in itself separated from the individuals that compose it. To perform its mission with honor to the nation, it must have moral and spiritual nurture and inspiration of the highest type. It is not an exaggeration to state that chaplains may, by God's Grace, be a significant factor in our country's continuance as the world's trusted friend, physician and leader in the present travail. Surely no clergymen seeking an area of ever enlarged service to God's children can ignore this challenge to patriotic service.

Working for Peace: None is stronger advocates of peace than those who have experienced war. (And who, from babe-in-arms to octogenarian, does not come within this category?) We cringe before the very thought of another world catastrophe and try to shut out the revolting thought from our minds. Regrettable as it is, history does not give much weight to the assertions of

super-optimists in this regard. The things we cherish most dearly are too precious to be placed unguarded at the mercy of some future Hitler. As long as the possibility of war is present there must be those who give themselves to training for possible national emergencies.

In one sense all peacetime service is training for national defense; the fitting of oneself and the instruction of others. Some must give their life's ministry to this, others for shorter periods. As long as young men must be prepared for combat their spiritual and moral leaders also must prepare to go with them. In peace and in war the chaplaincy must continue to furnish the highest type of religious leadership for our soldiers.

Challenge of Youth: Of all the appealing things that might be mentioned about the chaplaincy, to me the most gratifying is the simple opportunity to live with and serve young men as counselor and friend. The most deeply satisfying work to many a clergyman in his young people's pro-

gram. Here he deals with growing, creative souls. Here he can see his precepts and example come to life. The chaplain, by the large, has a young people's church. Who can fail to be stirred by a call to such a church?

Toil and Opportunity: The chaplaincy is a challenge to service! It is not an opportunity for personal advantage. It is not a call to a life of ease but to sacrifice. The problems are many and changing. Physical hardships and absence from family are often the lot of a soldier. Many of the best serve at a loss in remuneration and professional advancement.

The chaplaincy's present stature has not been gained without arduous toil and wholehearted giving of themselves on the part of thousands of chaplains. But then, what clergyman, true to his calling, ever asked for or expected an easy job. It is the vision of what might be that drives us on and challenges us to go into every area of life, that where men are, God may be known.

General Order . . .

ISSUED by General George Washington in New York, July, 1776: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

- A tribute to USO workers, who went where chaplains served

They Went Along

By CHAPLAIN CHARLES E. BROWN

EDITOR'S NOTE: To anyone who contributes to the work of the chaplains, the General Commission is grateful. While our interest in the individual chaplain is personal, it is rooted also in our great concern for the welfare of the individuals he serves.

Many have made noteworthy contributions. To help men laugh is to help them forget for a time the horrors of it all in days of war. Unfortunately, some there were who may have had good motives but who misjudged the quality of those who fought to keep America free. Much has been said in condemnation of those few. THE CHAPLAIN chooses now to recognize the work of people like these two representatives of USO camp shows, described in a letter from Chaplain Charles E. Brown.

THIS letter is not written as from the viewpoint of a lonely officer who has been overseas three years and has just talked to a lovely American lady. I was overseas three years and am now in America and glad to be back.

While over there in the mud and slop of Italy, serving as Assistant Fifth Army Chaplain on the special staff of General Mark Clark, USO Unit No. 142, Miss Edwina Eustis and Miss Marian Carley reported in and asked to be used, not only day after day in Evacuation Hospital wards, but also up front, singing at church services for troops in combat areas. You can imagine our immediate reaction, but it soon changed.



Only those who have experienced the cold and mud and rain of Italy, can imagine what it means to live in a tent in the fall and in unheated rooms in winter. Unless you have lived like that, you cannot realize the utter fatigue that possesses one, as he climbs into a jeep and travels from ten to fifty

miles over tortuous roads to sing to sick, wounded, maimed men fresh out of battle, and on Sunday, climb back into a jeep and be off over more tortuous roads to the front to sing in from three to eight church services held from within a mile to 200 yards of the front-line infantry.

This is not a pretty picture, but it is an inspiring one. Miss Carley seated on a ration box playing a folding organ that has imbedded itself at least two inches in soft, slushy mud and Miss Eustis singing "The Lord's Prayer" or "Ave Maria" to the steady drum fire of our 105 MM guns, or having the words crushed back into her mouth by 155 MM Battery fire. The tired, muddy, battle-drugged infantry soldier stands or squats in the mud and a tear runs unminded down his whiskered face. I remember this so well because I saw it.

No, these are not words written out of an emotional surge or a momentary stimulation caused by a female presence.

ence on a battlefield. These words are written to let you know that these Manhattan radio studio and music hall performers, unpublicized, actually made the Fox Hole circuit that we all heard so much about and saw so little of, except by a few men.

Ask Chaplain John Kilburn, whose unit held the Piso front for so many months; ask Chaplain Donahue of the 1st Armored Division, stuck in the Appinines in the dead of Italian winter, 1944; ask the chaplains of the 85th Division about Christmas services 1944 in the fox holes—ready for the jump-off; ask the chaplains of the 14th Division on "Easy Street" near Moliano, Italy. They will tell you of two American women who brought true American womanhood to the fox holes of Italy.

Yes, we saw lots of your female units at Army and Division Headquarters and rest centers, but these women, Miss Eustis and Miss Carley, made the Fox Hole circuit, if it was ever made by a woman. USO Unit No. 142 is one of the fine memories out of a horrible war.



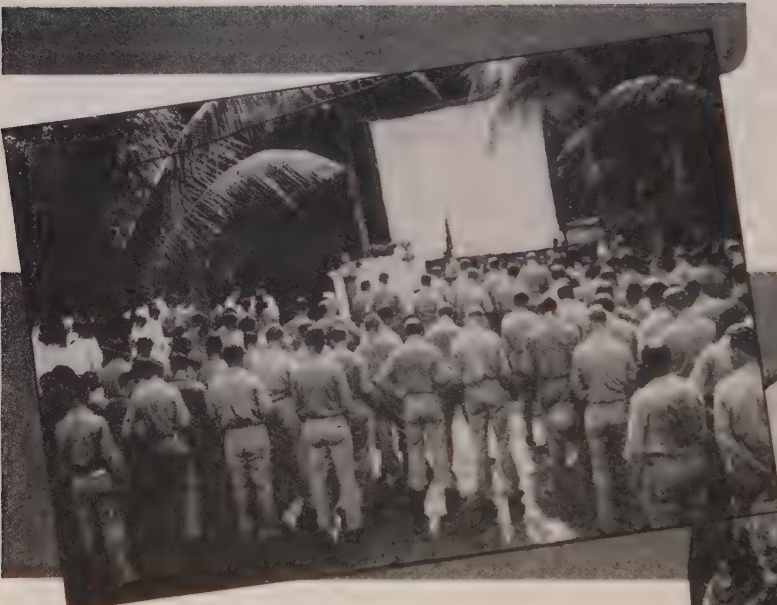
(ABOVE) Miss Edwina Eustis, a concert singer, who spent more than two years overseas with USO-Camp Shows, entertaining GIs in almost every theater of war, is shown with Dr. Lindsley F. Kimball, president of United Service Organizations. Her orders were: "Go where the chaplains go." She did!

Tribute to Men Still in Service

© THE USO campaign in September will give recognition to the continuing needs of men and women in the service. It is one way in which civilian America pays its heartfelt tribute to those in uniform.

In times of war when loved ones, country and possessions are in danger, every man loves the soldier and the sailor. Those who are worthy of protection will understand that the man in uniform is still important in times of peace. To men who know, such as General Eisenhower and Admiral Nimitz, the things which USO can do so well are needed more now than at the height of war.

Chaplains will be anxious to know that when the service man goes to town there will be a decent place for him to go with fine and friendly people to bid him welcome, and a program that is fun but still has a "lift" to it. Chaplains will have a responsibility to help tell the civilians the need of the men in the service.

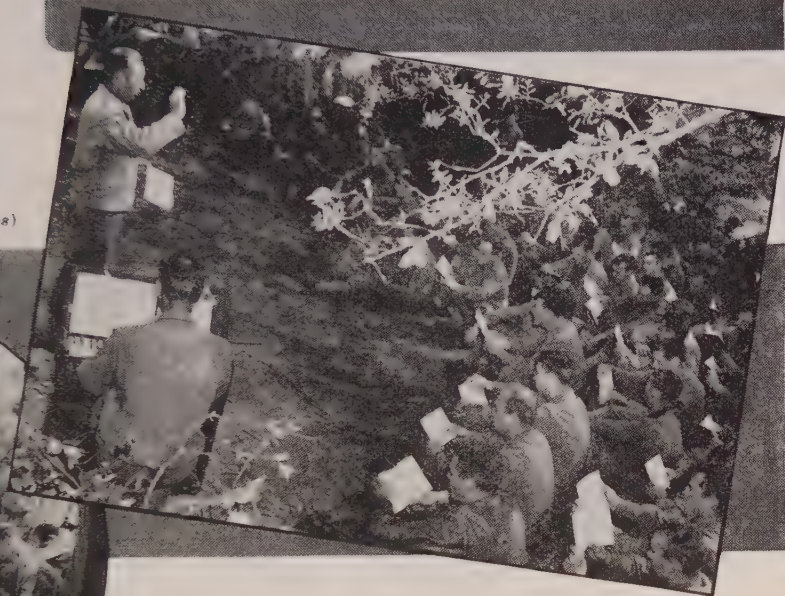


(ABOVE) At a naval base in the South Pacific, an Army chaplain leads sailors, soldiers and marines in prayer during divine services. (CIRCLE) Reflecting the true spirit of faith in God, men bow in prayer at Protestant service in an outdoor chapel (BELOW) An informal song festival, expression of Christian fellowship, conducted by Ch. W. Gray



ship

by photos)



(ABOVE) Chaplain Orville Lorenz leading men with whom he worked in the singing of a hymn of faith. (BELOW) Chaplain Lloyd E. Langford before an improvised altar where men of the armed forces worshiped and found strength in time of need. (BELOW, CENTER) Chaplain Edwin Kirtley holds sacred service for men on sunny decks of transport.



NEW WASHINGTON OFFICES

Federal Council. The Protestant churches have demonstrated their awareness of the Washington scene by establishing three new offices which are responsible for rendering special services to their constituencies.

One of these is the Washington Office of the Federal Council of Churches of Christ in America. It was opened because many officials were unable to get needed information. The office has three functions: To report on pending legislation, with special reference to financial and administrative questions; to explain regulations, on request of church officials, and to advise church officials, on request, as to contacts—to learn who is informed about subjects in which church people are interested.

The office reports to some 900 officers of national, regional and state agencies of the denominations and interdenominational agencies. The method of reporting is that of informal memoranda. A periodical is not maintained, and its studies and reports are not made available by subscription. They are sent solely to officials of the agencies that support the office.

Friends Committee on Natl. Legislation. Many individuals within the several branches of the Religious Society of Friends and a number of the meetings, support the Friends Committee on National Legislation, Washington, D. C. This committee issues a monthly newsletter available on

subscription. It has expressed the special concerns of the Friends in legislation with respect to international relations. The Newsletter has emphasized the food situation, relief abroad, military training, and the agencies for international collaboration being developed by the United Nations. The director is E. Raymond Wilson.

The Legislative Committee of the Council for Social Action of the Congregational Christian Churches has an office at 1751 N Street, Washington, D. C. The secretary is Tom Keel. This committee issues a monthly Washington Report which reviews and digests pending legislation, and which tells the position taken by the Legislative Committee with respect to the various bills. The committee has been acting in its own name, and has emphasized labor legislation and social and international issues generally.

—BENSON Y. LANDIS, *Secretary*
Washington Office, Federal Council

PEOPLE

John G. Ramsay of the Federal Council of Churches has been appointed by the CIO to work as liaison agent with religious groups in the forthcoming organization drive in the South.

Edward R. Stettinius has been honored as a "Hero of Peace" by the National Conference of Christians and Jews. In accepting the award, Stettinius

ius praised the leading part played by the San Francisco Conference last spring by religious leaders.

Dr. Douglas Horton has been appointed to receive applications from prospective students in the United States for admission to the World Council's newly established Ecumenical Institute at Celigny near Geneva.

MISCELLANEOUS

Monumental Cross. Plans for erection of a huge monumental cross on the summit of Bald Knob hill in Illinois, are being made by representatives from Southern Illinois cities and St. Louis, Mo. The monument, to cost \$50,000, will symbolize the Passion and Resurrection of Christ and will be dedicated at the Easter Sunrise services in 1947.

Church for Deaf Mutes. A new church designed exclusively for deaf mutes has been dedicated in Tulsa, Oklahoma. The church welcomes all deaf persons regardless of their religious beliefs. All preaching, teaching and even singing are conducted in sign language.

To conserve food for overseas relief, the Protestant Council of New York has asked 1,200 ministers to "eliminate the custom of throwing rice at weddings." The Department of Agriculture estimates that 1,500,000 pounds of rice are showered annually on the heads of happy couples.

Church of the Brethren. Congregations of the Church of the Brethren will cooperate with UNRA and the Chinese government in recruiting fifty expert tractor farmers to assist

and supervise in the reclamation of the two million acres in the Yellow River Valley.

Biblical Movies. Production has started on the first three of 150 movie shorts in which the complete Bible will be narrated in sound and acted out in color movies, the American Bible Society has announced. Each picture will cover a specific episode or a small series of chapters.

Veterans. More than a hundred thousand World War II veterans have been added to War Department civilian rolls since V-J Day. Including those hired before V-J Day, the total number of World War II veterans is about 165,000. A majority of these were former employees.

John Wesley's Chapel in England, the oldest Methodist Chapel in the world, came through the war unharmed and visitors are beginning to throng the chapel which is closely linked with early American history. Francis Asbury, pioneer in American Methodism, was appointed to special work at the Chapel in 1771.

Braille Quarterly. Publication of a quarterly in braille is planned by the Southern Baptist Sunday School Board. The publication is scheduled to begin in October.

The Order of Achei Ameth, Jewish friendly society, has conferred its highest award on King Christian of Denmark in appreciation for his support of persecuted Jews during the German occupation.

Postwar World Council recently sponsored a new idea in dinners. Tickets were sold at twenty, fifteen,

ten and five dollars per plate but the dinner was not held, the money thus raised being set aside to buy food for the hungry in Europe and Asia and to strengthen the council in its program of attack on the causes of war.

Japan. Interest in Christianity is reported to be increasing in Japan. Attendance at Protestant services is definitely on the upswing and the immediate return of as many missionaries as possible is hoped for.

A two-year study of religious ministry to older people will be inaugurated this fall by the Federal Council's Commission on Religion and Health. The purpose of the study will be to discover how the resources of religion can help older people find meaning in life.

The Seattle Council of Churches had for the project of its vacation Bible Schools, the sending of New Testaments to children in Japan.

800th Church Anniversary. The famous cathedral of Lund, Sweden, recently celebrated its 800th anniversary with a great festival. The celebration should have taken place last year as it was consecrated in 1145, but was postponed in order to allow representatives from foreign countries to attend.

The Veterans Administration has announced the appointment of a committee of outstanding leaders in various fields to help with recreation and entertainment programs for veterans in hospitals and homes. Members of the committee included Irving Berlin, composer; Howard C. Shepherd, National City Bank, New York, and Dr. Milton James Ferguson, director, Brooklyn Public Library.

American Mother. Mrs. Emma Clarisa Clement of Springfield, Ky., granddaughter of a Negro slave and widow of an African Methodist Episcopal Zion Bishop, was chosen by the Golden Rule Foundation as the American Mother of 1946.

The Amish. Members of the "old line" Amish religious sect were asked by Federal officials to cancel their historic church mandate which prohibited use of tractors to pull farm equipment. Action was taken because of the world food shortage, to get the maximum production from the fertile farms of Lancaster County, Pennsylvania, inhabited by the Amish.

The Reverend Everett C. Parker has been appointed director of religion for the United Nations Project of the National Broadcasting Company. Mr. Parker will co-ordinate the activities of churches in aid of the NBC-UN Project and advise in the preparation of broadcasts by religious groups during United Nations Week.

Fifty thousand hymnals for use in Japanese Christian churches are being prepared as a gift of the American Protestant churches.

The Reverend Clifford A. Nelson, Lutheran minister of St. Paul, Minnesota, is now in Geneva, Switzerland, to assist in Lutheran relief work in Europe. Other Lutheran ministers now serving overseas are Dr. Otto Bostrom, New York City, who is pastor of the Lutheran Service Center, Paris, and the Reverend Carl E. Lundquist who is making a survey of student activities in European universities.

The United Church of Canada admits women to the ministry, and now has 23 young women training for full time Christian service. There are already a dozen women ministers working in fields scattered throughout the Dominion.

"We desire religious liberty for every Roman Catholic, every Jew, every Protestant"

Our Heritage—Separation of Church and State

By THOMAS A. RYMER

ON an early June morning of this year a group of Protestant churchmen representing the Federal Council of Churches of Christ in America presented a request to President Truman. It was done earnestly, sincerely, simply, quietly and in a manner in full accord with the normal procedures of our democracy. These men were official representatives presenting a problem that troubled them and millions of other Americans.

The delegation included: Franklin Clark Fry, president of the United Lutheran Church in America; Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Louie D. Newton, president of the Southern Baptist Convention; Samuel McCrae Cavert, General Secretary of the Federal Council of Churches; Arthur Brunn, of the Missouri Lutheran Synod; Edwin T. Dahlberg, president of the Northern Baptist Convention; John A. MacLean, of the General Assembly of the Presbyterian Church, US; W. H. Jernagin of the National Baptist Convention; Prof. Winfred E. Garrison, an editor of the *Christian Century*, Chicago; William B. Pugh, stated clerk of the General Assembly of the Presbyterian Church, USA; and John W. Bradbury, editor of *The Watchman-Examiner*, New York.

The statement presented called for the maintenance of the principle of

separation of church and state and said, "Any measure that might prove to be an entering wedge for breaking it down must be opposed.

"It is for this reason that we are firmly opposed to the establishment of diplomatic relations between the United States and the Vatican. To establish diplomatic relations with the Vatican would confer upon one church a special preferential status in relation to the American Government.

"A continuing official connection between our Government and the Vatican would also have the unfortunate effect of encouraging the un-American policy of a union of church and state. The Roman Catholic Church has always advocated such a union; it regards itself, in fact, as both a church and a state."

The delegation requested the recall of Myron C. Taylor, the President's personal representative to the Vatican, and received assurance that Mr. Taylor would be withdrawn "at an early date—certainly—with the signing of the peace treaties."

The document, after giving recognition to Catholicism as one of the great branches of historic Christianity, stated: "But we find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy for its own institutional ends."

Shortly afterward the press carried a reply by Cardinal Spellman in which he said:

"What reasons have these men of religion to make such demands on the President? Is it the anti-Catholicism of unhooded Klansmen sowing seeds of disunion within our treasured nation?"

"Only the absence of good will can misrepresent Mr. Taylor's presence at the Vatican or charge our last two Presidents with violating the letter and the spirit of the American Constitution in keeping him there."

The Acting Editor of THE CHAPLAIN will not attempt here to discuss the merits of the Protestant presentation. We shall not comment on the Cardinal's reply except to say—it must be a deep disappointment to many folks of many faiths to see a religious leader of high authority attempting to discredit other religious leaders as well known and as much beloved as the Cardinal himself. In doing so he uses the methods of the hooded Klansmen to which he refers. Surely our respect for the Cardinal and his high office would lead us to expect of him the kind of tolerance Protestant religious leaders have shown to Catholics.

The Cardinal would do well to copy the frankness and the Christian spirit of Bishop Oxnam when he says:

"It is to be regretted that a distinguished prelate should in referring

to fellow Christians use such phrases as 'bigotry thrives on ignorance', 'bigots lay foundations of falsehood', and ask, 'Is it anti-Catholic or unhooded Klansmen?'"

"Cardinal Spellman knows the Roman Catholic Church does not believe in separation of church and state. Protestants do so believe. We desire religious liberty for every Roman Catholic, every Jew, every Protestant."

"The respectful request for the termination of Mr. Taylor's appointment as a personal representative of the President to the Pope was made because Protestants believe it violates the American principle of the separation of church and state. Is this to 'sabotage the general welfare' and 'to incite domestic strife'?"

"The Roman Catholic Church insists upon being a church and a state. How can an American citizen be at once loyal to his own country and his President and also loyal to another political state and its political ruler if the two states differ in international policy? Is it not better for a church to be a church and not try to be church and state?"

"I, of course, do not question the personal patriotism of Cardinal Spellman or any Roman Catholic. Thousands died to preserve our freedom, but I do want the fundamental relations of church and state brought out."



Truth and Light . . .

① NIXSON DENTON, of the Cincinnati Times Star, one evening walked the decks of a battleship which had been engaged in the bombardment of enemy emplacements. Aboard ship the correspondent observed the books that men read. As his reason why they were drawn to the Bible rather than to the best sellers he said: "It was a good companion of men lonely and menaced, a friend of the friendless, food for those who hunger, and living water for those who thirst."

A former transport chaplain and missionary to Japan expresses his anxiety

As Thinks the Soldier, So America

By the REVEREND FRANK L. FESPERMAN

(Minister to Chaplains and Men in Service, Evangelical and Reformed Church)



[F a chaplain has not learned something from the attitudes of the soldier toward his enemy in this war, he has missed a golden opportunity. These attitudes will determine very largely the emphasis our churches will be able to place upon future missionary endeavors in the countries concerned.

As a transport chaplain, I have "chinned" at length with the men on this point. It should concern us very definitely, for if a soldier returns home with a hatred in his heart for these people, those in his immediate community will be similarly influenced. Because soldiers wish to forget, they say very little about the past four years in the Pacific. But when they find some interested person who knows the background of these people, they do say a few things of unusual value.

Personally, I have discouraged the practice of retaining things taken from the enemy dead, such as swords, knives, or any other articles that would perpetuate in the minds of friends the idea that we should have no respect for these people. Recently, while we were examining a very old Samurai sword in the possession of a man on board ship, a near-by soldier said: "I would not want one; they are too horrible, and remind me too

much of war. I want to forget."

This reminded me of an experience I once had in Japan in peacetime. While I was visiting a policeman in his traffic stand, he became very chummy. Unsheathing his long Samurai sword, he pointed to rust spots thereon, telling me that they were blood spots

remaining as a result of Russian heads severed by his grandfather in the Russo-Japanese war. He said, "I prize the sword very highly." When I made as if to touch it, he became upset and told me that since it was sacred no one ever touched it with the naked finger. That was a horrifying incident.

I

Before we are aware of it, our curio shops will be filled with enemy swords, knives, pistols and other weapons that were once in the possession of Germans, Japanese, Italians and others. Our homes also will offer many of these relics as exhibits to friends and neighbors. This will not help us to turn our hearts and minds toward these countries in good will.

It is still early to form a correct opinion, but what our men think of the Japanese, Okinawan, Saipanese, Iwojimits, as well as of the New Guinean, the New Georgia Islander, the Filipino, the Chinese, often comes

out in conversation with a transport chaplain. On the ship they have time to re-think and reflect upon their experiences with these people.

A sergeant, who was a guard in a Prisoner of War Camp in the Philippines showed me his notebook neatly filled with Chinese-Japanese ideographs, and surprised me with a fair knowledge of their meaning and pronunciation. In fact, we could carry on a little conversation in Japanese. He said: "I learned these expressions from the PWs; they sure were friendly and polite." He wished to continue the study of this interesting language. Is there any better way to understand a people than through the medium of their language?

II

One soldier said: "We never even saw many of the enemy since modern instruments of war destroy them out of sight as a rule. I was surprised when I met captured men and found they were not savages." Another said: "The women and children on Okinawa brought us cabbage and sweet potatoes and seemed very glad when the invasion was over."

Most of us were surprised when Japan folded up so early. We had been told that the empire would fight to the last woman, man and child. Now we know that when the skilled warrior was beaten, and the machines of war destroyed, mass suicide in Japan did not occur as predicted. While the Saipanese may have been urged at the point of the bayonet to jump from cliffs into the sea, in Japan proper there were not enough fanatics remaining to carry out such a program. The common people when left to a decision were glad to call a halt. For that reason today, our soldiers and

sailors ride the cars and buses in Tokyo unarmed and unharmed.

"What do you think of the Filipinos?" I asked returning soldiers who had spent months in and around Manila. In answering there was a certain reserve, but most of them said "Here are people we must help as soon as possible, but not to the extent of making them poor. They are very proud and want their independence." Another commented: "Both Japan and America have controlled them, and they still have plenty of money." This idea evidently came from seeing even youngsters on the streets in Manila with large rolls of bills, some good, but mostly Japanese invasion money. Nevertheless, there is evident "gimme, gimme" spirit in them.

While we cannot forget the inhumane treatment by some of the Japanese guards who withheld food and clothing from our captured soldiers, and tortured them as well, it is my opinion that the Japanese public was ill-informed about it.

III

Yes, the returned soldier has something to say about the enemy which will be of interest to the church. Let's give him a chance to state his opinion about the peoples of the Pacific. The missionary has been heard for years, and sometimes ridiculed. Now let's hear from the GI. Will he continue to hate the Japanese and all other Orientals, thereby making it difficult to re-establish mission work among them, or will he still believe in the commandment: "Go ye into all the world and preach the gospel"? What the soldier brings back in his barracks bag will be of interest, but what he holds in his head and heart will be vastly more important.

At the Japanese surrender, we
remember, prayer was the prelude

"I Saw the Morning Break"

By CHAPLAIN ROLAND W. FAULK

(Until recently Senior Chaplain, USS Missouri)

WHEN Mr. Mamoru Shigemitsu, Foreign Minister of Japan affixed his signature to the Instrument of Surrender on September 2, 1945, the fighting between Japan and the Allied Powers was formally ended. Many precedents were broken in signing the historic document aboard the USS Missouri, for never before had such an event taken place aboard a Navy ship.

On the morning of September 2, prayers were offered at 7:45 A.M. instead of the customary time which was sunset. The Captain decided that it would be more appropriate on this day to have the prayer as a prelude to the surrender ceremonies. The prayer was broadcast throughout the ship as the crew, officers and men, visitors and correspondents bowed reverently.

Shortly after the prayer, Admiral of the Fleet Chester W. Nimitz arrived with his staff. High-ranking Army and Navy officers began coming aboard shortly after eight o'clock. Generals Milwell, Krueger, Hodges, Spaatz, Kenney, Doolittle and Eichelberger were among the Army leaders present, but perhaps the most noted of all was General Jonathan M. Wainwright who had carried the fight for the Philippines to its bitter conclusion in 1942 and who had been released after three years in a Japanese prisoner of war camp.



The Navy was represented by men who had made naval history: Admirals Halsey, Turner, Towers, McCain, Lockwood, Sherman, Shafroth and others, while Lt. General Geiger represented the Marine Corps.

At 8:30 representatives of the Allied Powers began coming aboard. The Republic of China was represented by General Hsu Yung-Chang, Great Britain by Admiral Sir Bruce Fraser, Russia by General Kuzma Derevyanko, Australia by General Sir Thomas Blamey, Canada by Colonel L. Moore Cosgrave, France by General Jacques LeClerc, New Zealand by Air Marshall Isitt, and the Netherlands by Admiral Conrad Helfrich. The press was represented by correspondents of all the news agencies of the world, the entire proceedings being covered by scores of photographers.

A few minutes before 9 o'clock, General Douglas MacArthur, Supreme Commander of the Allied Powers, arrived aboard to accept the surrender on behalf of all the nations at war with Japan. He was brought aboard from a destroyer which came alongside to port and was met at the gangway by Admiral Nimitz, Admiral Halsey and Captain S. S. Murray of the Missouri. He proceeded to Admiral Halsey's cabin to await the arrival of the Japanese delegation.



Aboard the USS Missouri in Tokyo Bay on Sept. 2, 1945. Admiral Chester W. Nimitz signs his name to the surrender instrument. Standing behind him are General Douglas MacArthur, Admiral Wm. F. Halsey, and Rear Admiral Forrest P. Sherman. (Official U. S. Navy Photo)

At five minutes before 9 o'clock a *Missouri* boat brought the Japanese delegation to the gangway. The party was led by Mr. Shigemitsu, who represented the civil power in Japan, and by General Yoshijiro Umezo, Chief of Staff Japanese Army Headquarters, who represented all the military power of Japan. The Japanese party mounted the deck and took positions facing aft, toward the assembly of representatives of the Allied Powers.

Promptly at 9 o'clock General MacArthur came from the Admiral's cabin and took his position in front of a battery of microphones, one of which picked up his speech and broadcast it throughout the ship to those of the crew who were not able to witness the ceremonies. At the conclusion of his speech, General MacArthur requested Japan's representatives to

advance and sign the document. Without visible display of emotion, Shigemitsu and Umezo slowly signed the document which admitted complete military defeat and the end of any dreams of conquest.

General MacArthur then announced that he would sign for the Allied Powers collectively after which each representative would sign for his country. General MacArthur requested General Wainwright to stand beside him when he signed, together with General A. E. Percival who was in command of the Singapore garrison which fell to Japan in 1942 and was like General Wainwright, was but recently released from a prisoner-of-war camp. When General MacArthur had signed, the representatives of the Allied Powers signed. Then General MacArthur concluded the ceremony.

stating that it was his purpose to
to it that the terms of the sur-
nder were carried out. Soon after
MacArthur left the surrender deck,
the Japanese delegation departed.

Throughout the ceremonies, I ob-
served the proceedings from the navi-
gation bridge, just above the sur-
render deck. From this vantage point
I described the ceremonies to the
few who were at their stations.

Just as the ceremonies were con-
cluded a gigantic display of air power
was made as hundreds of planes
flared overhead. Suddenly, the sun-
light broke through the overcast sky
symbolizing the dawning of a better
day. I was reminded of a poem re-
ported found on an Australian:

*Ye that have faith to look with fear-
less eyes
Beyond the tragedy of a world at
strife,
And know that out of death and night
shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the
heart
That God has given you the priceless
dower
To live in these great times and have
your part
In Freedom's crowning hour,
That ye may tell your sons who see
the light
High in the heavens—their heritage
to take—
I saw the powers of darkness take their
flight;
I saw the morning break.*

Christian Fellowship

By THE REVEREND ARTHUR E. BOTTRELL

(Chaplain, Australian Military Forces)

TO those of us who were in the
recent struggle, war means two
things: bloodiness and fellowship. Af-
flictions are not so strange as they may
seem. One can almost forgive the
bloodiness for the sweetness of the
fellowship that accompanied it.

It does appear anomalous that fel-
lowship deepens and mutual service
increases in circumstances that seem
adversity to the development of
such admirable qualities of human
behavior. Even more paradoxical it is
that such behavior flourishes better
when the ploughshare has been ham-
pered into a sword.

Spontaneous and incidental conver-
sations with groups of soldiers have
often grown into a fellowship with
more frequency and greater depth
than such meetings of organized spir-

itual conversations among my fellow
Christians. In such casual groups dis-
cussions often become more morally
delicate and spiritually intimate than
those one would enjoy with an indi-
vidual in the privacy of his study.

How can we account for this com-
plete collapse of all mental barriers
that allows confidences to flow so
freely and men's hearts and minds to
revel in unrestricted intercourse? I
submit two reasons, that are one in
experience but for purposes of analysis
can be divided into the integration of
personality and a common experience
of stirring events.

Once a goal or purpose has been
established in the mind of an indi-
vidual and pursuit of that object en-
sues, that individual is harmonized,
irrespective of the moral or immoral

content of that objective. I hold that participants in war have a purpose that co-ordinates their whole make-up and a body of men with such a common interest is naturally drawn together. While so united by this mutual interest, men share the more gruesome and stirring experiences of action from which is generated the atmosphere so conducive to that frankness of mind ever peculiar to front-line troops. Thus it follows that the fellowship of combatant personnel is largely engendered by a sharing of physical danger and mental anxiety.

I

The time has now come when the blood-soaked earth, upon which this wartime fellowship flourished, has dried out. From what source then will this erstwhile fellowship draw nourishment for life and growth in the future? Reunions with old buddies are an enriching practice but the relationship that was once a fellowship now becomes only friendliness. No longer are hearts opened and confidences exchanged with easy abandon.

The common interests and incidences of war are gone and once again we are confronted with what is a major problem of the Christian Church, hosts of men with disintegrated personalities seeking vainly in the common haunts of their fellows the old-time comradeship and mental intimacy.

Friendship they will find, and that friendship rather precious in itself and of which we churchmen must take careful note because friendly churches are not always plentiful. But to these men friendship is not enough. They will relive the harrowing and humorous experiences of Army days,

yet miss the binding ties once concomitant with those exploits.

That vital need for fellowship is the grand opportunity for the church. I cannot endorse the theory that men everywhere are hungry for God, but I am convinced that the appetite of men for fellowship has been whetted and that fellowship and godliness are not necessarily synonymous.

Men of war have tasted a fellowship like unto nothing offered in the daily round and task of peacetime yet without the conscious presence of God. Physical dangers, mental anxieties and not a religious conviction have bound these men together. They are not aware of a fellowship provoked by an inward spiritual experience of the personal Christ, but more men today are conscious of a spiritual universe than before the devastating agonies of battle.

II

In spite of, or is it because of, the physical aspect of war and the everlasting stress laid on the material necessities of the fighting forces, the soldier does develop an awareness that he is more than a body.

With mingled feelings I recall many occasions on which I marched in unannounced on the Command Squadrans in New Guinea that have never had a chaplain in their midst and varied activities. The men were pleased to see someone who was concerned about their welfare other than as machines trained to fight. But the rich experience of a spiritual rebirth is yet to be undergone by most of those great fellows, as is also the joy of association with kindred souls—"the fellowship of kindred souls" like to that above."

The clamant need if we are to re-
sult in effective, is a greater personal
awareness of the integrating power of
Christ, for without that power we
are unable to assume the offensive
and become even unfit to garrison the
perimeters of the Kingdom of God
given by our forefathers.

I know that some will say, with a
rhetorical flourish, that the whole
Church is a fellowship, that it is an
intangible relationship ever present
among Christians and often too deep
for words. What we have often as-
signed to be fellowship has been but an
expression of generous friendship.

III

While old soldiers can ever hold an
audience spellbound with a recital of
their exploits and adventures, they
have nothing to tell alongside the man
who has been born again. The forth-
right confession, "Once I was blind,
now I see," of the unsophisticated
disciple of Jesus makes more arresting
reading than the querulous musing of
the philosophical Nicodemus. In the
society of Nicodemus, the rich young
ruler, the paralytic and the widow
of Nain one would find friendship but
real fellowship were sought, one
could seek the society of Zaccheus,
Mary Magdalene, Lazarus, Martha
and Mary, and with them, one's heart
could be strangely warmed. That is
the warmth men need today.

Army life and association have
taught me many things of paramount
importance, but nothing so much as a
deeper appreciation of the urgent com-
mission of John Wesley that we have
nothing to do but save souls, and the
need of personal and united
spiritual intercourse with our Lord
Jesus Christ.

Did You Know That . .

. . . Abraham Baldwin, a signer
of the Constitution of the United
States, and the founder and first presi-
dent of the University of Georgia was
the chaplain of Parson's Brigade in
the Continental army?

. . . Julius A. Krug, Secretary of
the Interior, is the only member of
the Cabinet who is a veteran of World
War II?

. . . A chaplain accompanied the
expedition of Colonel William Byrd
of Westover that surveyed the bound-
ary line between Virginia and North
Carolina?

. . . The meeting-house that inspired
the famous song, "The Little Brown
Church in the Vale," still stands near
Nashua, Iowa, and is a popular place
for weddings?

. . . First Church, Albert Lea, Min-
nesota, with a baptized membership
of 3,968 numerically is the largest
congregation of the Norwegian Lu-
theran Church of America?

. . . It costs \$70,000 to produce a
single issue of *The New York Times*?

. . . The private papers of Abraham
Lincoln placed in the Library of Con-
gress by Robert Todd Lincoln, and
accessible to no one save to Nicholas
and Hay half a century ago, will be
available to the public in July, 1947?

. . . The Honorable William Benton,
Assistant Secretary of State, is the
grandson of a Congregational mis-
sionary, the first to be sent to Syria
by the American Board of Commis-
sioners for Foreign Missions; that the
Secretary's father who also became
a Congregational minister was reared
in Syria and that the Benton School
in that land is named for the family?

- Meeting the need of
Scripture-hungry hearts

One Man Bible Societies

By FREDERICK W. CROPP, JR.

(Former Chaplain, U. S. A., now Secretary, American Bible Society)

A BIBLE SOCIETY exists for the sole purpose of putting the Scriptures in the hands of the people who otherwise would not be able to have it. The great National Bible Societies of the world, including the American Bible Society, have been doing this one thing for over a century and a quarter.



Scriptures for people among whom they are stationed. Not only have the chaplains of large units requested vast supplies of Scriptures for Japan and Korea but requests have also come for smaller and just as important shipments. To these requests the American Bible Society has been happy to respond.

Today, the opportunities for Scripture distribution are greater than ever. The rising chorus of voices cries in every language of the world: "Send us the Bible." This cry has been answered by the American Bible Society as opportunity affords.

But there are two barriers preventing the regular flow of the Word of God from the presses to the hungering hearts. One is the ever-present financial difficulty—finding the money to match the mounting costs of such far-flung and unprecedented distribution. This problem is being placed on the hearts of American churches and their members. The response indicates that when the need is known, money becomes available. The other problem is the equally serious one of seeking out the Scripture-hungry hearts and the supplying of their need.

During the months since the war ended soldiers, sailors, marines, as well as chaplains, have written to the American Bible Society requesting

A chaplain wrote from Germany: "For the many German civilians and Prisoners of War who received Bibles and Testaments in German from the shipment you sent me, I wish to convey sincere and hearty thanks. It is difficult for us to realize what it would mean without a printing of the Bible or religious literature for a five-year period. The German pastor through whom much of the distribution was made has received many letters expressing the heartfelt appreciation of the giving out of the Word of Life. Many had lost their Bibles in bombings, most of the young people had grown up without the opportunity of purchasing or owning a Bible of their own.

"In one place I learned that German young people were gathered together in the evening to read the Bible together and enjoy its wonderful teachings and inspiration in common fellowship. I am sure that your work will be well rewarded.

We have found many active Protestant congregations who have carried on boldly in spite of the many difficulties. Their work, now unhampered by the authorities is showing great increase. The shortages of churches, transportation and printing are felt but the people are not discouraged.

"The need is still great. The Methodist pastor here says that 1000 additional Bibles and 1000 Testaments in German would sufficiently meet the need in his conference. Could you find this many? If not please send 500 before or whatever you are able to find. They will be well used, I can assure you."

Because of many transportation and publication difficulties, many communities are cut off from supplies and many needy people are without the help to heart and mind that the Scriptures can give them. Where chaplains or others find such situations they can be of real help by acting as a liaison between the American Bible Society and the need.

Those of you who accept the challenge in Japan, address your Base Command Chaplain, or the Reverend Hirai, Secretary, Japan Bible Society, 2 Shichome, Ginza, Tokyo.

In Korea, address your Base Command Chaplain, or Mr. E. T. Chung, Korean Bible Society, Seoul, Korea.

In China, address Dr. Ralph Morten-

sen, China Bible House, 58 Hongkong Road, Shanghai, China.

In Germany, for German Scriptures address Dr. Eugene Gerstenmeyer, Hiefswerkeder EKID, Stafflenberg Strosse 20, Stuttgart, Germany.

In Italy, for Italian Scriptures address Signor Miegge, Libreria Sacre Scrittura, Rome.

If you are stationed elsewhere on the Continent of Europe (or in Germany or Italy needing Scriptures in languages other than German or Italian) address M. Oliver Beguin, American Bible Society, 17 Route de Malagnou, Geneva, Switzerland; or if elsewhere, write to the nearest Bible Society agency. There is one in every Latin American country and (of the British or American Societies) in most other countries; Protestant pastors or missionaries will know the address. Or if none of them meet your need, write to Dr. Eric M. North, American Bible Society, 450 Park Avenue, New York 22, N. Y.

Of course for English Scriptures for Army and Navy personnel you may continue to write to Dr. F. W. Cropp, Jr., American Bible Society, 450 Park Avenue, New York 22, N. Y.

Every man may become his own Bible Society and have for himself the unmatched experience of distributing the Gospel to spiritually starving people.

A General Writes

"United States Forces in China have been assisted in many ways by missionaries of all faiths and denominations. Sick or wounded men in remote and inaccessible areas have received their unselfish ministrations. The weary, the heartsick, and the discouraged have often been comforted by their cheerfulness and their steadfast devotion."

—A. C. WEDEMEYER, LIEUTENANT GENERAL, U. S. ARMY



Former Chaplains . .

ALEXANDER, HARRY W.	Veterans Administration, Columbus, Ohio
ANDERSON, NORMAN G.	Student, Lutheran Theological Seminary, Chicago, Ill.
BACON, ALFRED S.	The Methodist Church, Senath, Mo.
BAKER, NELSON B.	Faculty, Baptist Theological Seminary, Inglewood, Cal.
BARKSDALE, EDWIN J.	The Methodist Church, Berwick, La.
BERNARD, LLOYD W.	First Methodist Church, Decatur, Ill.
BEISSIG, LEWIS C.	Chaplaincy Division, Veterans Administration, New York City
BENNETT, JOHN S.	United Presbyterian Church, Oak Ridge, Tenn.
BERHENKE, CARL H.	Student, Lutheran Theological Seminary, Chicago, Ill.
BIGGS, WILLIAM H.	First Methodist Church, Waynoka, Okla.
BOOTH, MORTON L.	First Presbyterian Church, Rensselaer, Ind.
BRAUND, ERIC T.	The Community Church, Greenbelt, Md.
BROWN, SAMUEL EVANS	Central Presbyterian Church, Anderson, S. C.
BRUCE, FREDERICK R.	The Baptist Church, Wales, Md.
BUCKLES, PAUL K.	First Presbyterian Church, Newport News, Va.
BURKAM, DWIGHT W.	Ass't. Minister, Central Methodist Church, Phoenix, Ariz.
BURNS, WILLIAM P.	The Presbyterian Church, Warrenton, Ore.
BURNS, RAYMOND C.	The Congregational Church, Hudson, Ohio
CANADY, CHARLES E., JR.	Colonial Heights Presbyterian Church, Petersburg, Va.
CARRAWAY, JAMES L.	Uniontown Christ Church, Uniontown, Pa.
CASTLE, JOSEPH H.	The Methodist Church, Marcus, Ind.
CHAMBERS, HENRY M.	First Baptist Church, Anson, Tex.
CHIEVER, F. ALVIN	First Baptist Church, Holtville, Cal.
COLONY, DAVID C.	Episcopal Priest-in-charge, St. Martin's Mission, Metairie, La.
CONRAD, JOSEPH	Concordial and First Lutheran Churches, Woodland and Arnold, Mo.
CRAMER, PAUL H.	Grace Methodist Church, Lima, Ohio
COOKSON, M. A.	Episcopal Priest-in-charge, River Terrace Mission, Washington, D. C.
COOPER, FLOYD W.	The Methodist Church, St. Ignace, Mo.
COX, ROY H.	Staff, Morningside College, Sioux City, Ia.
CRAIG, ANDREW K.	First Congregational Church, Longmont, Colo.
CRIST, MILTON B.	Potomac Heights Community Church, Washington, D. C.
CURRY, MARIAN B.	Shiloh Presbyterian Church, Burlington, N. C.
DARROW, ROLAND E.	Car Memorial Methodist Church, Pine Bluff, Ark.
DENHAM, CHESTER D.	Presbyterian Church, White Sulphur Springs, W. Va.
DICKSON, J. WALTER, JR.	Director Student Activities, Presbyterian Synod of Georgia
DRAFFIN, RAYMOND H.	Emmanuel Methodist Church, Lockport, N. Y.
EAGER, JOHN W.	Unitarian Church, Marblehead, Mass.
EHRLHARDT, CHARLES R.	First Presbyterian Church, Hackensack, N. J.
ELMER, JOSEPH C.	Salem, Dalbo and Siloa Parish, Maple Ridge, Md.
ERVIN, WILLIAM L.	Ingleside Methodist Church, Macon, Ga.
FISHER, GEORGE DEE	Cedar Heights Community Church, Cedar Falls, Ia.
FROMMHAGEN, FREDERICK C.	Asst. Branch Chaplain, V.A. for Del., Pa. and N. C.
FULLER, DAVID O.	Wealthy Street Baptist Temple, Grand Rapids, Mich.
GOEBEL, LUTHER C.	Christian Church, Jasonville, Ind.
GOODMAN, D. L.	Rural Evangelistic Work, Lufkin, Tex.
HANNUM, WILLIAM J.	Presbyterian Church, Franklin, Pa.

D WHERE THEY MAY BE FOUND



WELLS, AUBREY C.	West Memphis Baptist Church, West Memphis, Tenn.
WILGSE, ERNEST N.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILKINSON, DOW H.	Veterans Administration, Branch 5, Atlanta 3, Ga.
WILSON, JAMES F.	First Baptist Church, Jefferson City, Mo.
WILSON, FLYNN G.	Veterans Administration Hospital, Nashville, Tenn.
WILSON, GILBERT F.	Veterans Administration Hospital, Fayetteville, Ark.
WILSON, TOM E.	Ridgecrest Baptist Church, Dallas, Texas
WILSON, ERLING R.	Lutheran Church, Missoula, Mont.
WILSON, ALBERT L.	Faculty, Princeton University, Princeton, N. J.
WILSON, MAURICE A.	Moundsville Baptist Church, Moundsville, W. Va.
WILSON, SUMNER W.	Congregational Church, Terryville, Conn.
WILSON, WILLIAM S.	First Baptist Church, Darlington, S. C.
WILSON, JOHN H.	Manhattan Presbyterian Church, El Paso, Texas
WILSON, ALFRED E.	St. Paul's Lutheran Church, Chatsworth, Ill.
WILSON, BRYAN H.	Chaplaincy, Veterans Administration, Dallas, Texas
WILSON, WINSTON L.	The Congregational Church, Waterville, Me.
WILSON, ALF. M.	Chaplain, Veterans Administration, Minneapolis, Minn.
WILSON, GEORGE P.	Canon, St. John's Cathedral, Albuquerque, N. M.
WILSON, HUGO	St. Paul's Evan. and Reformed Church, Deerfield, Ill.
WILSON, DAVID	Fellowship Reformed Church, Muskegon, Mich.
WILSON, JAMES DAYTON	First Presbyterian Church, Dayton, Ohio
WILSON, WILLIAM R., JR.	Hampton Presbyterian Church, Gibsonia, Pa.
WILSON, JAMES R.	Ass't. Rector, Christ Episcopal Church, Winnetka, Ill.
WILSON, NORMAN M., JR.	The Congregational Church, Plantsville, Conn.
WILSON, CARLTON H.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILSON, WILLARD G.	Bethel Reformed Church, Kalamazoo, Mich.
WILSON, WALTER A.	Westville Baptist Circuit, Schenectady, N. Y.
WILSON, VICTORY J.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILSON, JOHN A.	The Congregational Church, Penacook, N. H.
WILSON, HEBER H.	Student, Phillips University, Enid, Okla.
WILSON, UMSTED S.	First Methodist Church, Florence, Ala.
WILSON, HAROLD L.	First Baptist Church, Hollywood, Calif.
WILSON, CARL A.	Temple Congregational Church, Cadillac, Mich.
WILSON, W. E.	Salem-Zion Evan. and Reformed Church, Philadelphia, Pa.
WILSON, STUART M.	The Presbyterian Church, Cisco, Texas
WILSON, EVERETT A.	Central Baptist Church, Southbridge, Mass.
WILSON, MARVIN F. H.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILSON, JOHN B.	First Presbyterian Church, Navasota, Texas
WILSON, WALTER G.	First Baptist Church, Glendale, Wash.
WILSON, WYLIE F.	Director, Restoration Fund, Presbyterian Synod of Missouri
WILSON, ARTHUR G.	The Congregational Church, San Antonio, Texas
WILSON, EDWARD L.	First Reformed Church, Guttenberg, N. J.
WILSON, ERNEST F.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILSON, A. J.	Faculty, San Francisco Theological Seminary, San Anselmo, Calif.
WILSON, K. H.	Baptist Churches, Estill Springs and Crossroad, Tenn.
WILSON, OTIS W.	First Presbyterian Church, Fayetteville, Tenn.
WILSON, DAY B.	Student, Lutheran Theological Seminary, Chicago, Ill.
WILSON, ROBERT T.	First Unitarian Church, Louisville, Ky.

When Sir Walter Raleigh was led to the block, his executioner asked him if his head lay right. Raleigh answered, "It matters little, my friend, how the head lies, provided the heart is right." Here in the presence of God, here before him through whom are revealed the secrets of all hearts, here before the Cross of mercy and of love, what does your heart speak, how does your heart lie?

A Presbyterian minister of long and honorable service, who died sometime ago, concluded his last testament and will with this final bequest: "I desire also to bequeath to my children and their families my testimony to the truth and preciousness of the Gospel of Jesus Christ. This heritage of the Christian faith, received in unbroken line from exiled and persecuted Huguenots and Scotch Covenanters as ancestors, is of infinitely more value than any house, land, or barns. I hereby bequeath and devise it to them."

The greatest thing that parents can bequeath to their children is an interest and fortune in the Kingdom of God.

A woman in Germany, who had no faith in immortality, in keeping with her convictions and unbelief caused herself to be buried in a sepulcher of heavy masonry covered with a heavy stone slab, on which was inscribed her declaration that for her this was the end. But in some way a seed found lodgment in the mortar and, feeding upon her body, grew to be a tree that burst asunder her stone coffin. In like manner, man's instinct

bursts asunder the stone coffin doubts and arguments with which sought to deny the fact and hope immortality.

The most common sin is the sin of ingratitude. In a newspaper magazine a number of years ago I saw a full-page illustration entitled "Ingratitude." In the center stood a colossal image, across the breast of which was written the word "Ingratitude." Around the image was assembled a great crowd of men, each one of whom was hurling a stone against the image of Ingratitude. Even when you looked more closely, you saw that every one of those men who was hurling stones at the image of Ingratitude was holding in his own left arm a small image on which was written "ingratitude." The cartoonist thus gave expression to the sentiment that, although all men do test ingratitude manifested in others, they have more or less of it in their own hearts.

A young preacher went to David Swing, the poet-preacher of Chicago many years ago and asked him what he should do to get a congregation on Sunday. He said, "I have tried history, biography, literature, poetry, book reviews, politics—but the people won't come. What shall I do?"

Swing responded, "Suppose now you try the Gospel!"

A minister, buffeted and weary of the world, after confessing that he was afraid he had not brought a single soul to Christ, died and was buried. It was a cold, dismal, rainy day. On

the undertaker, the gravediggers, the officiating minister, and one other man were at the grave. When the benediction had been pronounced, the minister noted that the solitary attendant was in tears. He walked around the grave, and, taking the man by the hand, said to him, "Were you his relative?"

"No."

"A member of his congregation?"

"No."

"Were you his friend?"

"No. I was not his relative, nor his friend, nor a member of his church. But that man saved my soul!"

On the night before the eighteenth of June, 1815, there was heavy rain in Belgium. So heavy was the rain and so soft were the roads that Napoleon, who had won his battles with his artillery, was not able to get his guns into position until eleven o'clock in the morning. Had it not rained, he would have had his guns up by seven in the morning, instead of eleven; and by two o'clock the battle would have been won—three hours before Blücher and the Prussians put in their determining appearance. "A cloud traversing the sky out of season sufficed to make a world crumble."

An old man dreamed unhappily about the past. He saw before him a long list of things in his life which were wrong, and for which he was sorry and ashamed. In his dream he was about to seize a sponge and rub these things out of his biography, when, to his amazement, he discovered that wherever there were deeds of gold shining through the story of his life they had been wrought there by regret and sorrow over past transgression, and that if he wiped out those wrong acts he would at the same time destroy whatever of nobleness or beauty there was in his character.

Thus it is that even our sins and follies, repented of, can be made stones in the walls of a godly life.

Anne of Austria once said to Cardinal Mazarin: "My lord Cardinal, God does not pay at the end of every week; nevertheless he pays."

Nebuchadnezzar had seen in his vision a huge image, a colossus whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet of iron and clay. The mighty colossus seemed invincible; but a stone cut without hands smote the colossus on his feet of clay and brake the image to pieces, while the stone that smote the image became a great mountain and filled the whole earth.

That is a timeless parable, and the only philosophy of history. No matter how formidable wickedness may seem, or how polished the silver and gold and brass of its material show and splendor, it stands upon feet of clay, and the uncut stone of God's justice and holy decree at length will smash it to fragments and cast it into the dust.

Another great man injured by anger was Moses. When the people murmured and asked for water, Moses was commanded to strike the rock at Horeb. Out of all patience with the people and their waywardness, Moses struck the rock twice, as if the rock had been the head of the people, crying out as he did so, "Hear, ye rebels!" This burst of rage cost Moses the Promised Land, because it was for this transgression that Moses—in spite of his grand service and his pathetic pleading at the end of Israel's long wandering—was not permitted to go into the land of Canaan. That was not the first nor the last time that a land of promise and of happiness was

lost through anger. Moses was not as patient as God.

At the crisis of the Civil War, a New York State farmer was drafted for the Army. His wife had died and left him the sole support of a family of little children. He was wondering what he could do, when a young man of the neighborhood who had none depending upon him came to his house and offered to go in his place. For the sake of his children, the farmer accepted the offer. The generous friend marched off to war. In the first engagement he was shot and killed. The news filtered back to the New York farm. The man took his horses from the field and drove to the scene of battle. There he sought until he found the body of his friend. He carried him back to his home and laid him tenderly in a grave in the village churchyard. From the hills he hewed a stone and cut upon it these words: "He died for me."

The chameleon takes the color of his background and environment—tree, bush or sod. Many Christians are chameleon-like in the facility with which they can take on the color of the world about them; and, just as it is difficult to distinguish the chameleon from the background, the color of which he has taken, so it is very difficult to distinguish many Christians from the background of the world in which they live.

At Noyon there were born in a family two brothers, John and Charles. John from his earliest days was studious, thoughtful and reverent. At the early age of twenty-seven he wrote one of the world's greatest books, *The Institutes of the Christian Religion*. When he died at Geneva in 1564 he bequeathed to the world the great principles of democracy and religious

freedom. The other brother, Charles, pursued a course of profligacy and dissipation and lived a life as worthless and infamous as his brother's life was noble and glorious. How do you explain the difference between these two men? Not in heredity, not in environment, not in education, for they had the same heredity, the same environment, the same home, the same early influences. The difference is to be explained in choice.

A certain king had a magic ring. The ring sat on his finger as any other ring, yet it had mystic qualities. Whenever an evil thought came into the mind of the prince or he was tempted to do an evil deed, or had done a wrong thing, the ring pressed painfully upon his finger. Such a ring, by virtue of his creation, belongs to every man, prince or peasant; and the name of it is Conscience.

A man who had traveled far in the world went back to visit his native village. Everything was changed; there was not a street, store or house which he could recognize. Even the fields and the trees were different. But there was the spring out of which, as a thirsty barefoot boy, he used to drink.

An early religious training is a fountain which never ceased to flow and to which the world-sated and time-weary soul returns to quench his thirst.

God has something for everyone to do. This legend is inscribed on the Brashear Home, in Pittsburgh: "Somewhere under the stars there is a work waiting for you that no one else in the world can do but you."

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FROM OUR MAILBAG

CHAPLAIN CHESTER L. MILLER, AUS, Parnamirim Field, Natal, Brazil: "In June, '43, the entire 41st Training Wing went to Lincoln, Nebr., and I was with that group . . . spending 5 nights and 4 days creeping along in a troop train. There we set up a 'Special Training Unit,' whose purpose was to educate to 3rd grade level illiterates. Actually it was more than that, for we had the Air Corps misfits and washouts generally. In the six months process of salvaging for the Army and discharging the rest, the chaplain had a lot of interesting, though generally depressing, work to do. We had a high of 3500 men at one time, 450 of whom were Negroes. Among the Negroes I had two men who were ordained, even though quite illiterate, ministers. But, I had them conduct services because in that situation they were more qualified than a seminary trained man. I always supervised and attended and would speak a few words at each service. We had a very high attendance among the Negroes and few among the whites.

"For 20 days I was in the hospital with Job's affliction, boils. One Sunday afternoon, during visiting hours, I walked these two colored private soldiers. One of them had a peculiar walk due to arthritis. I was in an officers' ward and most of them had visitors at the time. When the two Negroes spotted me their faces lighted up and they walked over. I was very amused at the 'stares' and questioning looks we got from all over the ward. But, I kept that to myself for my heart was warmed because of the spirit and desire which prompted those two colored men to walk a mile and a half each way to see their chaplain friend."

CHAPLAIN HAROLD Y. SLATEN, Mayo General Hospital, Galesburg, Illinois: "One of the experiences which I will never forget and which had nothing to do with the war, was the opportunity I had to participate in a Communion service in the New Room in Bristol. This New Room, as it is called, was the first church John Wesley built in England. The church is almost exactly as it was when Wesley preached there over 200 years ago, but as one kneels at the altar, it seems as if the spiritual presence of Mr. Wesley is there, and, one is inclined to leave the place praying that something of his spirit will go with him."

CHAPLAIN WARREN L. BOST, USS *Windham Bay* (CVE-92): "When I was at the Naval Hospital, Key West, Florida, I was sadly affected by the 'anemic' cross which I had to use for services. It was just two sticks of wood glued together. I drew the plans for a Celtic Cross and found two men who were interested in wood work and who volunteered to build the cross. In the photograph (LEFT to RIGHT) Theodore R. Wilder, CM2c, of Miami, Florida, and J. Robert Johnstons, CGM, of Cookville, Tennessee, are presenting the finished cross to me. The cross was dedicated July 29, 1945, and I believe is still used.



PERSONALS

GENERAL OMAR BRADLEY foresees a Veterans Administration hospital peak load in 1965 that will require the services of some 600 chaplains; 190 of the total 229 now needed have been assigned.

Former chaplain NELSON B. BAKER is now registrar and professor of systematic and Biblical theology at the California Baptist Seminary, Los Angeles.

CHAPLAIN LESTER B. WOOSLEY will be joined in Europe by his wife and small son who sailed from New York on the Army transport, *Henry Gibbons*.

CHAPLAIN WILLIAM W. EDEL, USN, who will retire from the Navy in September after 30 years' service, has been elected 22nd president of Dickinson College, Carlisle, Pa.

CHAPLAIN FRANK P. MACKENZIE has been appointed chief chaplain of AFPAC, replacing Chief Chaplain Ivan L. Bennett, who will return to the United States for reassignment.

Late figures from the War Department indicate that 5,467 chaplains have been separated from the service. Protestant, 3,904; Catholic, 1,396; Jewish, 167.

CHAPLAIN CORWIN H. OLDS was awarded the honorary degree of Doctor of Humane Letters by the University of Maine at its 79th commencement exercises, where he gave the baccalaureate address.

Former chaplain MICHAEL C. ELLIOTT is now director of promotion for the World Mission Crusade in Wisconsin.

CHAPLAINS MELVIN C. SWANN and DONALD C. WILSON were recently called in by Colonel Charlie Wesner, Acting Commanding Officer of the 30th Field Artillery

Group, Grafenwahr, Germany, and told that he wanted a unit newspaper and would like Chaplain Swann, in addition to his other duties, to supervise its development. After coping with many difficulties, the first issue of *The Cannoneer* (the name being symbolic of the Field Artillery) was published on May 30, 1946, and now is well on the way to being a success. Chaplain Swann has recently been joined at Grafenwahr by his wife and son, Melvin, Jr.

CHAPLAIN HARRY C. FRASER was presented with the Degree of Doctor of Divinity from Iowa Wesleyan College in June. The chaplain gave the baccalaureate address at commencement exercises.

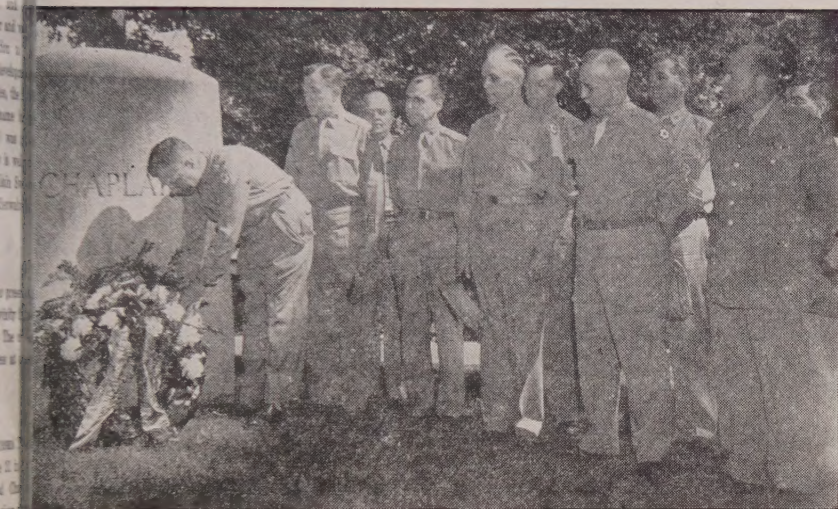
Former chaplain HENRY RASMUSSEN TALDAL, USNR, passed away on June 21 in the rectory of St. John's Episcopal Church, Ashland, Pa., where he had been vicar since April, five hours after suffering a stroke.

CHAPLAIN DOUGLAS VERNON, USN was the first chaplain to land with the Marines on Tarawa, participated in the Marine Corps' Memorial services held at St. Thomas Protestant Episcopal Church, New York City.

Former chaplain MICHAEL R. COSTANTINI has been commissioned as minister of Christian Education of the College Hill Presbyterian Church, Cincinnati, Ohio.

CHAPLAIN D. I. KISTLER, working under Bishop Schuyler E. Garth of Wisconsin, is conducting one-night schools in veteran rehabilitation in most of the key cities and towns of the state. The chaplain told church people, "You must stop figuring what you can do for the veterans and plan rather to establish programs that will help them feel at home and welcome in the church. The church will lose the friendship of who will be the greatest bloc in the nation's history at its own peril."

Former chaplain FRANCIS B. SAYRE, Jr., grandson of President Woodrow W. Wilson and Miss Harriet Taft Hart were married 8 June 1946 in Sharon, Conn.



Chaplain Luther D. Miller, Chief of Chaplains, placing wreath upon the Chaplains Cenotaph, Arlington National Cemetery, while representatives from Air Chaplain's Office and Military District of Washington look on. (LEFT TO RIGHT) Chaplains Miller and P. J. Ryan, Capt. Francis G. Morrison, Chaplains M. C. Poch, Walter B. Zimmerman, C. I. Carpenter, Roy H. Parker, C. E. Zielinski, and Charles J. Murphy. (War Dept. Photo)

CHAPLAIN WILLIAM J. JARMAN, USNR, now on inactive duty, was married on 1 May 1946 to Miss Mary Mona Love at Kansas City, Mo.



CHAPLAIN STEWART P. ROBINSON, USNR, visited his father, Dr. Stewart MacMaster Robinson, in performing the wedding ceremony of his sister, Miss Anne MacGregor Robinson to William Alfred Eddy, Jr., son of the United States Minister to Saudi Arabia. The ceremony took place June 15 in the First Presbyterian Church, Delhi, N. Y., where the bride's great-grandfather and her grandfather served as ministers of the church seventy-five years consecutively.



Chaplain of the Cadet Corps, JOHN B. ALTHOUR, The Rev. Joseph P. Moore and CHAPLAIN JOHN P. FELLOWS were kept busy on forty-two newly commissioned second lieutenants of the United States Army were married in four chapels at West Point the following commencement exercises. This was the largest number of weddings ever to take place in a single day on the United States Military Academy reservation.

CHAPLAIN PERRY O. WILCOX performed the marriage ceremony at Fitzsimmons General Hospital of Capt. Bruce Walcher, survivor of the Bataan death march, and Lt. Beulah Greenwalt, an Army nurse who was captured by the Japanese on Bataan. The prayer book used by the chaplain was given to the bridegroom on Corregidor by Mrs. Francis B. Sayre, wife of the then High Commissioner of the Philippines, as she left the island fortress in February, 1942. The bride is said to be the real-life "Peggy" of the book and motion-picture, *They Were Expendable*.



Former chaplain JOHN MALCOLM HAIGHT and Miss Marjorie Callaghan were married in the Episcopal Cathedral of the Incarnation, Garden City, Long Island, by the chaplain's father, The Reverend John S. Haight on June 15.



CHAPLAIN BERTRAM CLEVELAND COOPER, USNR, former chaplain of the hospital ship *Bountiful*, and Miss Constance Lang were married in June at St. Bartholomew's Church, New York City.

FINALLY, BRETHREN

• By The Acting Editor

THIS issue of THE CHAPLAIN has been prepared in the interim between the leaving of Dr. Payton and the selection of a new editor, and goes to press at a time when the new Director is attempting to take the steps that must follow the merging of the General Commission on Army and Navy Chaplains and the Service Men's Christian League.

We are moving from the demanding, sacrificial, compelling days of a great emergency to those even more important days of re-adjustment for days of peace—to the days of peace that do not automatically come with the signing of treaties but must be created—to the days when everybody is saying there must be for the world a spiritual rebirth of individuals, including maybe ourselves.

These are interim days—days of uncertainty. For some, they may be days of doubt, but there are those who can say with Paul, "I know in whom I have believed and I am persuaded that he is able . . ."

Surely, these are increasingly important days for the preacher who believes, "Woe is me if I preach not the Gospel." For the preacher who may know the secrets of atomic energy and political economy and countless other things, but who knows Jesus Christ too and with confidence and enthusiasm can tell others about him.

The General Commission and its Director are very much interested in all the things a chaplain needs to do, but more than anything else are we interested in his spiritual ministry.

Since these are beginning days of the new Director, they are, we hope, learning days. We seek to learn from chaplains, denominational leaders and others the things which need to be done so that the Commission and chaplains and the churches may work together most effectively.

Will those of you who read these words take a moment to write what you like and what you do not like about the work of the Commission and the Service Men's Christian League and what things more we would like us to do? That kind of co-operation will be more than appreciated!

AT YOUR SERVICE

• Materials and services available to chaplains

UPON REQUEST, chaplains may receive copies for distribution of the following: *Through the Old Testament in Half a Year* and *Through the New Testament in Half a Year*, available in Spanish, Portuguese, Russian and German. These are furnished by Dr. R. C. Tillinghast and may be procured by addressing the American Theological Society, 21 West 46th Street, New York 19.

ANY chaplain being transferred, on terminal leave or already released from service, is urged to send his address to the office of THE CHAPLAIN, 1137 Woodward Building, Washington 5, D. C. Without the latest address cannot insure delivery of THE CHAPLAIN and of other materials that are available from the General Commission.

A CHAPLAIN SPEAKS

I AM one of the younger chaplains of the late war. My successive tours of duty took me to the chaplains' school in Williamsburg, Virginia, to the Naval Training Center, Miami, Florida, and aboard the *USS Cumberland Sound* (AV-17). This relatively unexciting, though pleasant, itinerary offered at least diversity. I was in a short time ordered and ordering, student and teacher, apprentice and master. I have been preacher, counsellor, yeoman, musician, sight-seer, restricted, and seasick. I've talked some into marriage and others out of it, have been regarded by some as Lucifer and by others as Beelzebub. My service congregations ashore have ranged from a hundred in the movie hall to six sons of Ham in an over-crowded hole in the wall on the fourth deck of a barracks; at sea from two hundred sailors and soldiers on the seaplane deck to two in the stateroom.

There have been a variety of new experiences, all of them profitable and many interesting. Being thrown among men of every conceivable belief, temperament, education, station, profession and habit, I've simultaneously been labelled narrow and latitudinarian, liberal and orthodox, tolerant and intolerant, smart and stupid—which is what everyone is, the degree depending upon the pond in which you drop anchor.

To have been a chaplain in the United States Navy is to be sold more than ever on the necessity and urgency of the Christian message. We have learned what is expected of the Christian minister by the unbeliever and the faithful, the sensualist and the esthetic. We have seen sights, met men, handled problems, enjoyed leisure that, taken in stride, may make one a stronger man, a more understanding advisor, and more effective preacher. Of course, taken as an indulgence, it takes the edge off the mental life, deadens spiritual alertness, waters religious beliefs, and renders one an impotent preacher.

—CHAPLAIN NORMAN S. KERR, U.S.N.R.



Faith

HAVE you, perhaps, lost faith in God
And shun the path his Son has trod—
A path of work and sacrifice,
Without regard for self or price?
Have you, perhaps, lost faith in man
And never try the best you can
To see the good and not all bad
In man, whose world has gone so mad?

It was with faith in God and man,
That our own nation's life began
With faith our nation did decree
That all her people would be free.
'Twas faith that made our soldiers fight
To save the individual's right
To work, to speak, to worship, too,
And his own happiness pursue.

For us to keep our precious right
To live as free men, we must fight
As long as selfishness survives
On foreign soil or in our lives.
Throughout the world, both far and near,
'Tis greed that causes war and fear;
Greed would destroy the free man's right—
'Tis greed that you and I must fight.

America should take the lead
Within our land, suppress all greed;
Our nation can no stronger be
Than citizens like you and me.
It is with faith in God and man,
That we can win our fight, and can
Preserve the rights we hold so dear,
And free the world of war and fear.

—WALTER K. WILSON,
Major General, U.S.A.